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A TRANSLATION  
OF  
The Anglo-Saxon Version  
OF  
ST. MARK'S GOSPEL



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A LITERAL TRANSLATION  
OF  
The Anglo-Saxon Version  
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A TRANSLATION  
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ST. MARK'S GOSPEL.

WITH PREFACE AND NOTES.

BY THE  
REV. H. C. LEONARD, M.A.

"Sôþlice ic secge eow, swá hwylc swá Lodescrist ne ourethþ swá  
lytling, ne geseþ he on ðæm."—c. x., v. 15.

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—  
1881.



## P R E F A C E .

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THE name of the Venerable Bede stands foremost in the noble series of translators of the Holy Scriptures into the language of the people of England. Two days before his death, which occurred in his monastery of Jarrow on Ascension Day, A.D. 735, he hastened, as his friend and successor Cuthbert relates, to bring to a close his version of St. John's Gospel. Holding in his aged hands, it may be, the same Latin volume brought from Gregory the Great more than two centuries before, which is still to be seen, as one of the most precious relics in the Bodleian library, he said to the young monk who was writing at his dictation, "Go on quickly. I know not how long I shall hold out, and whether

my Maker will not take me away." On the next day one said to him, "Most dear master, there is still one chapter wanting; do you think it troublesome to be asked any more questions?" "It is no trouble," was the reply; "take your pen and make ready and write fast."

As they mourned and wept around him their tears were mingled with joy as he said, "It is time that I returned to Him who formed me out of nothing. I have lived long. My merciful Judge well foresaw my life for me. The time of my dissolution draws nigh, for I desire to die and to be with Christ." As the night drew on he who held the pen said, "Dear master, there is yet one sentence not written." He answered, "Write quickly." When the last verse had been written (*viz., Witodlice 6dhre manega thing synd dhe se H4elend worhte gif dha ealle 4writene w4eron, ic w4ene ne mihte dhes middan-eard ealla dha 4ec 4ef4n*), the youth said, "The sentence is now ended."

“It is well,” replied the dying saint; “you have said the truth. It is ended. Receive my head into your hands, for it is a great satisfaction to me to sit facing my holy place, where I was wont to pray, that I may also, as I sit, call upon my Father.” And thus, on the pavement of his little cell, singing, “Glory be to the Father, and to the Son, and to the Holy Ghost,” when he had named the Holy Ghost he breathed his last, and so departed to the heavenly kingdom.

It will be observed that the translation, in this affecting manner brought to a conclusion, was of the Gospel of St. John. Professor Bosworth suggests that, as this Gospel is the last of the four, the three preceding had most likely been previously translated. It may, however, be noted that in the extant copies of the ancient Latin version of the New Testament the Gospel of St. John usually stands second in the series, the two *gospels written by apostles* being placed first. It

is highly probable that the Gospel of St. Matthew would be translated before that of St. John. The earliest of the Anglo-Saxon manuscripts of the Gospels which have come down to us date from about the close of the tenth century. The text followed in the translation below is that of Professor Bosworth, chiefly based on the MS. in Corpus Christi College, Cambridge, the date of which is given as A.D. 995.

Sir Francis Palgrave, writing in 1831, complained that "although we in England can show a succession of biblical versions, not to be equalled in any other nation of Europe, we have not yet produced our stores, nay though the greater part of the manuscripts of these versions are in the libraries of the University of Oxford, they remain to this hour utterly neglected, and mouldering on their shelves."

This reproach has long since been wiped off, *and, amongst other tokens of a revived interest in antiquity, the Anglo-Saxon language, or, to*

name it more correctly, the West-Saxon dialect of Old English, is no longer an almost unknown tongue.

It may be, however, that a translation of one of the gospels from the language of our forefathers, especially at a time when the approaching publication of the revised version of the New Testament is directing so much attention to the subject of Bible translations, will be acceptable to many who have not leisure or opportunity for acquiring a knowledge of Anglo-Saxon.

In the following translation the object aimed at is to give the general reader as clear an idea as possible of the Bible as read by our ancestors during a period of nearly five centuries.

Apart from antiquarian considerations, the Anglo-Saxon version has a character and interest peculiarly its own. It will be found to differ considerably from our modern translations, and *this for three reasons*:—



(1.) It was made from the ancient Latin text known as the "Vetus Italica," produced for the benefit of those parts of the Roman empire where Greek was little known, probably before the end of the second century, and not from the Vulgate of St. Jerome, which was used by Wycliffe in the eleventh century and largely influenced all subsequent translations.

(2.) The Anglo-Saxon translators aimed at giving their countrymen a version which should be thoroughly idiomatic. What is thus lost in precision is often gained in power.

(3.) In the choice of words they rarely transferred when it was possible to translate. The motives of policy which led King James to direct his translators to retain "the old ecclesiastical words" (and which in modern times constrained the Committee of the British and Foreign Bible Society to refuse aid to versions in which the word "*baptize*" is not transferred but translated) were wanting to them. Moreover the

mass of French, Latin and Greek words which were introduced in subsequent centuries would have been simply unintelligible to their readers. Conspicuous by their absence in the following pages are such words of French origin as anoint, carpenter, contrary, marvel, rebuke, treasure; such words of Latin origin as authority, candle, centurion, confess, crucify, disciple, divide, doctrine, leper, minister, miracle, repentance, resurrection, sepulchre, scribe, scripture, tabernacle, tradition; and such words of Greek origin as baptize, hypocrite, parable, palsy, physician, prophet, mystery, synagogue.

Even the name of Jesus is uniformly translated "Hælend," the Healer or Saviour, while, with curious inconsistency, the word "Christ" is transferred, as are also the Greek word "parasceue" (c. xv. 42) and the Latin "azimorum" (c. xiv. 12).

The native-born words which take the places of the above-named and other foreign derivatives

are, for the most part, descriptive in character, and the reader will, it is hoped, find a certain fresh charm in the version here given of the old and yet ever new "good-news of God's realm."

REDLAND, BRISTOL,  
*March*, 1881.

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# ST. MARK'S GOSPEL.

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## CHAPTER I.

**H**ERE is the beginning of the good news of the Saviour Crist, God's son, as it is written in the book of the foreteller Isaias, Now! I send mine angel before thy face, who maketh ready thy way before thee. The voice of one calling in the waste, Make ready the Lord's way; make right his paths.

Johannes was in the waste washing, and preaching the washing of amends-deeds on sins' forgiveness. And to him went forth all the Judaic realm and all the Hierusalem-men, and were by him washed in Jordan's flood, naming their sins. And Johannes was clad with camels' hair, and a felt girdle was round his loins; and he ate grass-~~step-~~

pers and wood honey. And he preached and saith, A stronger cometh after me of whom I am not worthy that I, bowing down, should un-knit the thong of his shoes. I wash you in water ; he washeth you in Holy Ghost.

And in those days came the Saviour from Nazareth Galilee, and was washed in Jordan by Johannes. And soon out of the water, he saw opened heavens and Holy Ghost as a dove coming forth, and dwelling on him. And then a voice was made from the heavens, Thou art my beloved son, in thee I delight.

And soon the (Holy) Ghost urged him into the waste. And he was in the waste forty days and forty nights, and he was tempted by Satan, and he was with wild beasts, and angels served him.

Since Johannes was given up came the Saviour into Galilea, preaching the good-news of God's realm, and thus saying, Truly the time is fulfilled, and heaven's realm draweth nigh ; do amends-deeds and believe the good-news !

And when he went forth by the Galilean sea, *he saw Simon and Andreas his brother letting their nets into the sea ; truly they were fishers.*

And then saith the Saviour, Come after me, and I make you two that you be takers of souls ! And they then quickly followed him and forsook their nets.

And when gone thence, he saw Zebedeus's Jacobus and Johannes his brother, and they placed their nets in their ship. And he soon called them, and they, their father Zebedeus in the ship forsaken with the hirelings, went after him.

And they went forth to Cafarnaum, and soon, on rest days, he taught them, going into the assembly. And they wondered at his teaching ; truly he was teaching them as one that hath power, not as the book-men. And in their assembly was some man in an unclean ghost, and he cried out and saith, Alas Nazarene Saviour, what is to us and to thee ? camest thou to cast us forth ? I wot thou art God's holy one ! Then the Saviour chid him and saith, Be dumb and go out of this man ! And the unclean ghost, slitting him and calling with great voice, went out of him. Then wondered they all, so that *they said betwixt them, What is this? what is*

2—2



this new teaching? that he in power bids unclean ghosts and they obey him! And soon his fame went forth to the Galilean realm.

Quickly out of their assembly they came into the house of Simon and Andreas, with Jacobus and Johannes. Truly then sat Simon's mother-in-law in a fever, and they told him about her. And drawing near he up-lifted her, gripping her hand, and quickly the fever left her, and she served them.

Truly when it was made evening, when the sun went to settle, they brought to him all the un-hale and them that were mad. And all the city was gathered to the door. And he healed many that were oppressed with unlike ailings and many devil-sicknesses he out-drove, and did not let them speak for that they wist that he was Crist.

And arising very early he went forth into a waste place, and there prayed. And Simon followed him, and they that were with him. And when they met him they said to him, All the folk seek thee. Then saith he, Go we forth to the towns *and cities at hand*, that I may preach there;

surely for that I came. And he was preaching in their assemblies and in all Galilea, and driving out devil-sicknesses.

And to him came some rough-skinned man beseeching him and, with bent-knees, saith to him, Lord if thou wilt thou canst cleanse me ! Truly the Saviour pitied him, and stretched out his hand and, touching him, saith thus, I will, be thou cleansed ! And, when he thus saith, soon his roughness of skin departed from him. And soon he bade him . . . and saith, Beware that thou say it to no man, but go and show thee there to the elder priest, and bring for thy cleansing what Moyses bade, in witness to them. And he, then going out, began to preach and widely-exalt the word, so that he could not openly go into the city but be out in waste places, and they came to him every way.

---

## CHAPTER II.

AND again after days he went into Cafarnaum, and it was heard that he was in the house. And many gathered together . . . . and he spake to them. And they came bearing a lame man to him, that four men bore. And when they could not bring him for the crowd, they opened the roof where the Saviour was and . . . . they then let down the bed that the lame man lay on. Truly when the Saviour saw their faith, he saith to the lame man, Son, to thee are thy sins forgiven ! There were some of the bookmen sitting and in their hearts thinking, Why speaketh this man thus ? He speaketh foolishly ; who can forgive sins but God alone ? When the Saviour knew in his spirit that they so thought betwixt them, he saith to them, Why think ye these things in your hearts ? Whether is easier to say to that lame man, To thee are sins forgiven, *or to say, Arise, take thy bed and go ? That ye may truly know that man's son hath power on*

earth to forgive sins, he saith to the lame man, I say to thee, Arise, take thy bed, and go to thine house! And he soon arose, his bed taken up, and went before them all, so that all wondered . . . and thus said, Never did we before see the like!

Again he went forth to the sea, and all the crowd came to him, and he taught them. And when he went forth he saw Alpheus's Leuin, sitting at his toll-settle, and he saith to him, Follow me! Then arose he and followed him. And it came to pass, when he sat in his house, that many sinners sat with the Saviour and his learning-knights; truly many there were that followed him. The book-men and Farisei also said, Truly he eats with wicked men and sinners! And they said to his learning-knights, Why does your teacher eat and drink with wicked men and sinners? When the Saviour heard this he said to them, The whole do not want a leech bpt they that are un-sound. I came not that I should call the right-wise but sinners.

And Johannes' learning-knights and the Phari-sei were fasting, and they came and said to him,

Why fast Johannes' learning-knights and the Pharisei, and thine fast not? Then saith the Saviour, Say, shall the bridegroom's knights fast so long as the bridegroom is with them? They cannot fast so long time as they have the bridegroom with them. Truly the days come when the bridegroom shall be turned away from them, and then they shall fast in those days. No man seweth a new patch on an old robe, else he taketh away the new patch from the old robe and there is more slitting; and no man makes new wine in old butts else the wine breaketh the butts and the wine is poured out and the butts become nothing, but new wine shall be made in new butts, then both are kept.

Again it came to pass, when he went on rest-days through the acres, his learning-knights began to pluck the ears. Then said the Pharisei to him, Look now! what thy learning-knights do, that is not allowed them on rest-days. Then said he to them, Read ye never what David did . . . when he hungred and they that were with him? How he went into God's house, under Abiathar, the elder priest, and he ate the

offering-loaves that it was not allowed him to eat but to priests alone, and he gave to them that were with him? And he said to them, Rest-day was made for man not man for the rest-day; wherefore man's son is lord also of rest-day.

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## CHAPTER III.

AND again he entered into the assembly, and there was a man having a shrunken hand. And they watched him whether he healed on rest-days, that they might accuse him. Then saith he to the man that had the shrunken hand, Arise among them! Then saith he, Is it allowed on rest-days to do well or evil? to save souls or to kill? And they were silent. And looking round upon them with ire, sorrowful at their heart hardness, he saith to the man, Stretch out thine hand! And he stretched it out; then *was his hand healed soon.* Then the Pharisei, going

out with the Herodianish, took thought against him, how they could undo him.

And then went forth the Saviour to the sea with his learning-knights, and a great many followed him from Galilea and Judea, and Hierusalem, and from Idumea, and beyond Jordan, and to him came a great many from Tyrus and Sidon, hearing the things that he wrought. And he saith to his knights that they should serve him in a ship, for the crowd, that they might not throng him. Truly he healed many . . . so that they should touch him. And as many as had infirmities, and unclean ghosts, when they saw him, stretched themselves before him and thus saying called out, Thou art God's son! And he strongly forbade them, that they should not make him known.

And he went forth into a mount and called to him them that he would, and they came to him. And he made that the twelve were with him, and that he should send them forth to preach the good-news. And he gave them power to heal infirmities, and to cast out devil-sicknesses. And *Simon* he named Petrus; and Zebedeus's

Jacobus and Johannes his brother, and he put on them the name Boanerges, that is thunder's-bairns; and Andreas and Philippus, and Bartholomeus and Matheus, and Thomas and Alpheus's Jacobus, and Taddeus and Simon Chananeus, and Judas Scarioth who gave him up.

. . . And soon there came to him so great a crowd that they had not a loaf to eat. And when they heard of him they went forth that they might take him, and thus said, Truly he is gone hot-hearted! And the book-men that went from Hierusalem said, Truly he hath Beelzebub, and by the devils' elder he driveth out devil-sicknesses! And he called them together and saith to them in by- tales, How can Satan as drive out Satan as? And if his realm be parted in itself how can it stand? And if a house is parted upon itself how can it stand? And if Satan as warreth against himself he is parted and he cannot stand, but hath an end. No man can rob a strong man of his goods and his vats, and go into his house, except he first bind the strong man and then rob his house. Truly I say to you that all sins are forgiven men's children and



foulness that they speak foully. Truly I say unto you he that befouls the Holy Spirit he hath not forgiveness in eternity but is guilty of eternal guilt. For they said, He hath an unclean spirit !

Then came to him his mother and his brothers, and stood there without, and sent to him and called to him. And a great crowd sat round him, and they said to him, Here is thy mother and thy brothers without, and they seek thee ! He then answered them and saith, Which is my mother and my brothers ? And he saith, beholding them that sat about him, Here is my mother and my brothers. Truly he that doeth God's will he is my mother and my brother and sister.

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#### CHAPTER IV.

AND again he began to teach them at the sea, and a great crowd was gathered to him, so *that he went into a ship and was on the sea, and*

all the crowd was about the sea on the land. And he taught them many things in by-tales, and saith to them in his teaching, Hearken! The sower went out to sow his seed. And when he sowed some fell by the way, and the fowls came and ate it up. Some fell upon stone-shelly ground, where it had not much earth, and soon it came up, for it had no thickness of earth. When it came up the sun scorched it, and it shrank up, for it had no root, and some fell in thorns, then the thorns rose up and choked it, and it bare no fruit. And some fell in good land, and, uprising and waxing, it gave fruit, some thirty-fold, some sixty-fold, some a hundred-fold. And he saith, Hearken, he that hath ears to hearken!

And when he was alone the twelve that were with him asked him the by-tale. And he said to them, To you is given to know God's realm's secret. To them that are without all things are made in by-tales, that they seeing may see and not see, and hearing may hear and not understand, lest that they be turned and their sins be forgiven them. Then said he to them, Know ye not this by-tale, and how can ye know all by-tales? He

that soweth, he soweth the word. Truly they are by the way when the word is sown and, when they hear it, soon cometh Satanas and taketh away the word that is sown in their hearts. And they are likewise they that are sown in the stone-shelly place, soon then they hear the word and take it with bliss, and they have no root in them, and are unsteadfast, and afterwards devil's trying upcometh and following-up for the word, soon they are scandaled. These are they that are sown in thorns, they that hear the word and, out of want, and the deceit of world-wealth, and other wishes, the word choketh, and it is made without fruit. And they that are sown upon the good land are they that hear the word and take it and bring fruit, some thirty-fold, some sixty-fold, and some a hundred-fold.

He said to them, Sayest thou the light-fat cometh that it be set under a bushel or under a bed? whether not that it be set on a candle-staff? Truly there is nothing hidden that shall not be made known, nor is anything made secret but that it come openly. Hearken, if any have ears  
*to hearken !*

And he saith to them, Beware what ye hearken to! And in that measure that you mete, to you shall it be meted, and to you shall it be added. To him that hath shall be given, and, to him that hath not, also what he hath shall be taken away from him.

And he saith, God's realm is as though a man should cast good seed into his land and sow, and arise, day and night, and the seed should grow and wax, while he knows it not. Truly of self-will the earth beareth fruit—first grass, afterwards ear, afterwards full wheat in the ear. And when fruit is brought forth to him, soon he sent his sickle, for that the reaping time is come.

And again he saith, To what liken we heaven's realm? or, with what by-tale shall we mete it? So as mustard seed, when it is sown in the earth, it is the least of all seeds that are in the earth, and when it is sown it riseth up, and is most of all herbs, and hath as if great boughs, that heaven's fowls can dwell under its shade. And in many such by-tales he spake to them that they might hear. Nor spake he without a by-tale. All he explained to his learning-knights apart.

And he said to them, when it was evening, Let us go beyond again! And, leaving the crowd, they took him as he was in the ship, and other ships were with him. And then a great storm of wind was made, and it cast waves into the ship so that it was filled. And he was in the ship, sleeping upon a bolster. And they awoke him and said, Pertaineth it not to thee that we die? And he arose, and bade the wind and saith to the sea, Be silent, and be still! And the wind ceased then, and great smoothness was made. And they dreaded him with great fear, and said each to the others, What weenest thou? What is this? that winds and sea obey him?

---

## CHAPTER V.

**T**HEN came they over the sea's mouth into *the realm* of the Hieraseni. And to him *going out of the ship*, to him soon again ran a

man out of the burying-places in an unclean ghost, who had a cave in the burying-places, and no man could bind him with chains, for that he oft, bound with foot-fetters and chains, slit up the chains and brake up the foot-fetters, and no man could rule him. And always, day and night, he was in the burying-places and in the mounts, crying out and cutting himself with stones. Truly, when he saw the Saviour afar, he ran and bowed down to him. And crying with great voice, thus he saith, Alas, great Saviour, God's son, what is to me and to thee? I adjure thee by God, that thou chastise me not! Then saith the Saviour, Alas, unclean ghost, go out of this man! Then asked he him, What is thy name? Then saith he, My name is Legio, for that we are many. And he strongly prayed him that he would not drive him out of the realm. There was, about the mount, a great herd of swine feeding. And the unclean ghosts prayed him, and said, Send us into the swine that we may go into them. And soon the Saviour gave them leave. And then went the unclean ghosts into the swine, and, with *great rushing*, the herd was cast down into the

sea, two thousand, and were drowned in the sea. Truly then the herdsmen fled, and told it in the city and in the land, and they went out that they might see what was done. And they came to the Saviour, and they saw him that was oppressed by the devil sitting, clothed, and of hale mind, and they dreaded. And they told them, they that saw it, how it was done to him that had the devil-sickness and to the swine. And they prayed that he would go out of their bounds. When he went into the ship, he that erst was oppressed by the devil began to pray him that he should be with him. Then the Saviour did not allow him, but he said to him, Go to thine house to thy family and tell them how much the Lord did for thee and pitied thee. And he then went forth and began to preach in Decapolis how much the Saviour did for him, and they all wondered.

And when the Saviour again went forth in the ship over the mouth, a great crowd came to him and was round the sea. And then came some one of the rulers of the assembly named Jairus, and when he saw him he stretched himself at his *feet*, and strongly prayed him and he saith, My

daughter is in the utmost time, come and set thine hand upon her that she may be hale and live. Then went he forth with him, and a great crowd followed him and thronged him.

And then the woman that was in flux of blood twelve winters and suffered many things by many leeches, and spent all that she owned, and she profited nothing, but was the worse, when she heard about the Saviour she came behind the crowd and touched his robe. Truly she saith, If I even touch his robe I shall be hale. And then soon her flux of blood was dried up, and she felt within her that she was healed of that plague. And when the Saviour knew in himself that power went out of him he saith, turned to the crowd, Who touched my robe? Then said his learning-knights, Thou seest the crowd thronging thee and sayest thou, Who touched me? And then he looked about him that he might see her that did it. The woman then dreading and fearing, knowing what was done in her, came and stretched herself before him and told him all the truth. Then saith the Saviour, Daughter, thy faith made thee hale, go thou in peace and be hale of this.



Him then yet speaking, they came from the ruler of the assembly and said, Thy daughter is dead, why troublest thou the teacher longer? When he heard that word, then saith the Saviour, Dread thou not, believe only! And he let not any follow him but Petrus and Jacobus, and Johannes, Jacobus's brother. And they came into the high elder's house. And he saw much tumult, weeping and grieving. And when he went in he saith, Why are ye troubled and weep? The maiden is not dead but she sleepeth. Then they disdained him. He then, all driven out except the maiden's father and mother, and they that were with him, went silently in where the maiden was, and took her hand and saith, Maiden, I say to thee, arise! And she soon arose and went forth. Truly she was twelve winters. And all they wondered with great wondering. And he bade them sharply that they should tell it to no man. And he commanded to give her to eat.

## CHAPTER VI.

AND when he went out thence, he went forth into his own country and his learning-knights followed him. And, rest-day come, he began to teach in the assembly, and many heard and wondered at his teaching, and said, Whence are to this man all these things? and what is the wisdom that is given to him? and such mighty things that are wrought through his hands? Whether is not this the smith, Maria's son? Jacobus's brother and Josep's and Jude's and Simon's? Whether are not his sisters here with us? And then were they scandaled. Then saith the Saviour, Truly a foreteller is not without worship but in his own country and in his own family and in his house! And he could not there do any mighty work, but he healed a few infirm ones with his hands set on them. And he wondered at their unbelief. He then went about the towns, teaching.

And he called twelve to him, and began to send

them two and two, and gave them power over unclean ghosts, and bade them that they should not take anything in the way but a staff only, not a bag nor loaf, nor money in their girdles, but be shod with shoes, and that they should not be clad with two tunics. And he saith to them, Whichsoever house ye go into there dwell till ye go out; and whosoever heareth you not, when ye go out thence, shake away the dust of your feet in witness to them. . . . And going out they preached that they should do amends-deeds. And they drove out many devil-sicknesses and smeared with oil many infirm and healed them.

And then Herodes the king heard that truly his name was made manifest, and he saith, Surely Johannes the Washer has risen from death, and therefore mighty things are wrought in him. Some said, He is Elias, some said he is a foreteller, as one of the foretellers. When Herodes heard that he saith, It is Johannes that I be-headed, who has risen from death. Truly Herodes sent and held Johannes bound in prison for Herodias his brother Philippos's widow, for *he took her*. Then said Johannes to Herodes,

It is not allowed to have thy brother's wife. Then Herodias ensnared him round and would have slain him, but she could not. Truly Herodes dreaded Johannes, and wist that he was right-wise and holy, and he held him in prison, and he heard that he wrought many wonders, and he heard him lovingly. When the day came of Herodes' birth-tide, he made ready a great meal for his aldermen and for the foremost in Galilea. And when the daughter of that Herodias went in and danced, it pleased Herodes and all them that sat with him, then the king saith to the maiden, Bid me whatever thou wilt and I give it thee! And he swore to her, Of truth I give thee whatever thou bidst me, though thou will half my realm! When she went out she saith to her mother, What bid I? Then saith she, Johannes the Washer's head. Soon when she went in with haste to the king, she bade and thus saith, I will that thou quickly give me in a dish Johannes' head. Then was the king sorrowful for the oath, and for them that sat with him he yet would not make her sorrowful, but sent a killer and bade the man bring his head in a dish.

And he then beheaded him in the prison, and brought his head in a dish and gave it to the maiden, and the maiden gave it to her mother. When his knights heard it they came and took his dead body and put him in a burying-place.

Truly when the apostles came together they told the Saviour all they did and taught, and he said to them, Come and go out apart into a waste place, and rest us awhile. Truly there were many that came and turned again, and they had not space that they should eat. And going up into the ship they went apart into a waste place. And they saw them going forth, and many knew them, and, going out of the cities, ran thither and came before them. And when the Saviour went thence he saw a great crowd and he pitied them, for that they were as sheep that have no shepherd. And he began to teach them many things.

And when there was great delay, his learning-knights came to him and said, This place is *waste* and the time is gone; let the crowd go, *that they may go forth into the towns at hand and buy them meat, that they may eat.* Then

said he, Give ye them to eat. Then said they, Having gone out and bought loaves with two-hundred pennies, we will give them to eat. Then saith he, How many loaves have ye? Go and look. And when they wist they said, Five loaves and two fishes. And then the Saviour bade that the folk should sit upon the green hay. And they then sat down in hundreds and in fifties. And five loaves and two fishes taken, he looked into heaven and blessed them, and brake the loaves and gave them to his learning-knights, that they should set before them. And he dealt two fishes to them all. And they all ate and were filled. And they took the leavings of the loaves and fishes, twelve willow-baskets full. Truly five thousand men were eating there. Then soon he urged his learning-knights to go up into the ship that they might go before him over the mouth to Bethsaida, while he let the folk go. And when he had let them go he went forth into the mount, and prayed there alone. And when it was even the ship was in the midst of the sea and he alone was on land. And he *saw them toiling in rowing; the wind was way-*

ward to them, and in the night, about the fourth watch, he came to them, going upon the sea, and would pass them by. When they saw him going upon the sea they weened that it was an unclean ghost, and they called out. They all saw him and were troubled. And soon he spake to them and said, Believe, I am it, ye have no need to dread! And he went to them into the ship, and the wind went away. And they the more wondered betwixt them, nor understood they about the loaves; truly their heart was blinded. And, when they had sailed over, they came to Genesaret and there dwelt. And when they went out of the ship, soon they knew him. And going forth into all that realm they bare in sackings the infirm, where they heard he was. And wheresoever he went, in village or in towns, they laid the infirm in the street, and they prayed him that they might only touch his robe's fringe, and how many soever touched, they were made hale.

## CHAPTER VII.

THEN came to him Pharisei and some book-men, coming from Hierusalem. And when they saw some of his learning-knights eat with besmuttered hands, that is with unwashed hands, they blamed them and said, Pharisei and all Jews eat not except they often wash their hands, holding the settled-customs of their elders. And in the street they eat not unless they be washed, and many other things there are that are settled for them, that is washings of cups and basins and brass-vats and brazen things. And then asked him the Pharisei and the book-men, Why go not thy learning-knights after our elders' settled-custom but eat their loaf with besmuttered hands? Then answered he them, Well foretold Isaiaas about you formalists, as it is written, This folk worshippeth me with their lips, truly their heart is far from me. Idly they worship me and teach men's lore and commands. Truly ye forsake God's command and hold man's laws, washings



of basins and cups, and many other such things ye do. Then said he to them, Well ye made idle God's command that ye might hold to your laws. Moyses saith, Worship thy father and thy mother and he that curseth his father let him die the death. Truly ye say, If any man sayeth to his father and mother, Corban, that is, in our language, Whatever gift is from me profiteth thee; and upon that ye do not let him do anything for his father or mother, breaking God's command for your stupid laws which ye settled, and many other such like things ye do.

And soon then he called the crowd to him and saith, Hearken to me all, and understand! There is nothing outside a man going into him that can besmut him but the thing that goeth out of the man that besmutteth him. If any man have ears let him listen to me. And when the Saviour went away from the crowd his learning-knights asked him the by-tale. Then said he, And are ye thus unwise? Understand ye not that all that cometh outside, entering into a man cannot besmut him? *For it goeth not into his heart but into his inward parts, and goeth into the outlet,*

cleansing all meats. Then said he to them, The thing that goeth out of a man, that besmutteth him. From within, out of men's heart come evil thoughts, adulteries, fornications, manslayings, stealings, desire, sin, fraud, shamelessness, evil sight, follies, highmindedness, stupidity. And all these evils come from the inward parts and besmut the man.

Then went he forth thence into the ends of Tyrus and Sidon. And he, gone into the house, would not that any should know it, and he could not be hid. Soon then a woman who had heard of him, whose daughter had an unclean ghost, went in and stretched herself at his feet. Truly that woman was heathen, of Sirofenician kin. And she besought him that he would drive the devil out of her daughter. Then said he to her, Let the bairns be first filled, it is not good that a man take the bairns' loaf and throw it to the hounds! Then answered she and saith, Lord, that is true, yet the whelps eat under the table of the children's crumbs! Then said he to her, For that speech go, now the devil is gone out of *thy daughter!* And when she went into her

house she found the maiden lying on her bed, and the devil gone out.

And again he went out of the boundaries of Tyrus and came through Sidon to the Galilean sea, betwixt the middle ends of Decapoleos. And they led to him a deaf and dumb man, and besought him that he would set his hand on him. Then took he him asunder from the crowd and put his fingers in his ears, and, spitting, touched his tongue. And looking into the heaven he groaned, and saith, Effeta, that is, in our language, Be thou untied! And soon his ears were opened and his tongue's bond was unslipped, and he spake rightly. And he bade them that they should tell it to no man; truly the more he forbade them the more they preached, and the more they wondered and said, All things he did well, and he made the deaf hear and the dumb speak.

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## CHAPTER VIII.

**A** GAIN in those days there was with him a great crowd, and they had nothing to eat, then saith he, his learning-knights being called together, I pity this crowd for that they abide with me three days and have nothing to eat. If I let them go fasting to their houses they tire by the way ; some of them came far. And then his learning-knights answered him, Whence might any man fill them with loaves in this waste ? Then asked he them, How many loaves have ye ? They said, Seven. Then bade he the crowd to sit on the earth. And he took the seven loaves and thanked God, and brake them, and gave to his learning-knights that they might set before them. And they did so. And they had not but few fishes, and he blessed them and bade set before them. And they ate and were filled and they took up what was left of the fragments, seven willow-baskets full. Truly they that ate were five thousand, and he sent them away.

And soon he went up with his learning-knights into a ship and came into the parts of Dalmanutha. And the Pharisei went forth and began to argue with him and sought a token from heaven, tempting him. Then saith he, groaning in his spirit, Why doth this stock seek a token? Truly I say to you a token shall not be given to this stock. And then leaving them, he soon went up into a ship and went over the mouth. And they forgot to take loaves, and they had not in the ship with them but one loaf. And he bade them and saith, Look and beware of the leaven of the Pharisei and of Herodes! Then thought they betwixt them and said, We have no loaves! When the Saviour knew it he saith, What think ye for that ye have no loaves? Know ye not yet nor understand? Have ye your hearts yet blinded? Have ye eyes and see ye not, and ears and hear ye not; nor do ye think? When I brake five loaves and two fishes how many willow-baskets full took ye up? They said then, Twelve. And when seven loaves to four thousand, How many willow-baskets full of broken pieces took ye up? They *said*, Seven. Then said he to them, Why do ye not

yet understand? And they came then to Bethzaida and they brought to him one blind and besought him that he would touch him. And then touched he the blind man's hand and led him outside the town, and spat on his eyes, and set his hand upon him, and asked him whether he saw aught. Then saith he, when he beheld him, I see men like trees going. Again he set his hands upon his eyes, and he saw then, and was renewed, so that he saw all clearly. Then sent he him to his house and saith, Go to thine house, and if thou go into the town tell thou it not to any.

Then went he and his learning-knights into the city of Cesarea Philippi. And he in the way asked his learning-knights, What say men that I am? Then answered they, Some, Johannes the Washer; some, Helias; some, some one of the foretellers. Then saith he, What say ye that I am? Then answered him Petrus and saith, Thou art Crist! And then he bade them that they should tell no man of him. Then began he to teach them that it behoves man's son to suffer many things and be cast out by the aldermen

and high priests and book-men, and be slain, and after three days arise. And he spake then openly. And then Petrus took him and began to blame him. Then he turned and chid Petrus and saith, Go behind Satanas, for thou knowest not the things that are God's, but the things that are men's. Then saith he, the crowd being called together, with his learning-knights, If any man will follow me let him resist himself and take his death-cross and follow me. He that will make his soul hale he loseth it, but he that loseth his soul for me and for the good-news he shall make it hale. What doth it profit a man if he gain all the middle-earth and lose his soul? or what exchange shall a man give for his soul? Truly he that denieth me and my word in this adulterous and sinful stock, him shall man's son deny when he cometh in his father's glory with the holy angels.

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## CHAPTER IX.

THEN said he to them, Truly I say to you that some are here standing that shall not taste death ere they see God's realm come in might. Then after six days the Saviour took Petrus and Jacobus and Johannes and led them by themselves apart into a high mount, and was transformed before them. And his robe was made glistening as white as snow, as no fuller on earth could make it white. Then appeared to him Helias with Moyses and spake to him. Then Petrus answered him and saith, Teacher, good it is that we are here, and let us make here three dwelling-places, for thee one, and for Moyses one, and for Helias one! Truly he wist not what he saith, he was afraid with fear. And the cloud overshadowed them and a voice came out of the cloud and saith, This is my beloved son, hear him! And soon, when they looked round, they saw no one with him, but the Saviour himself with them. And when they came down out of



the mount he bade them that they should say to no one the things that they had seen, but when man's son should arise from death. Then they held that word betwixt them, and searched what that should be when he should arise from death. And they asked him then, What say the Pharisei and the book-men that it behoveth first that Helias come? Then said he to them, answering, Helias reneweth all things when he cometh, so it is written of man's son that he shall suffer many things and be despised. But I say to you that Helias came, and they did to him what they would, as it is written of him.

And when he came to his learning-knights he saw a great crowd about them, and book-men speaking with them. And soon all the folk, seeing the Saviour, were afraid and fearful, and greeting him, they ran to him. Then asked he them, What search ye betwixt you? And one of the crowd answered him, Teacher, I brought my son, who hath a dumb ghost, which, wherever he *taketh* him, he dasheth him down, and he *gnasheth his teeth* and shrinketh up. And I said to *thy learning-knights* that they should drive him

out, and they could not. Then answered he him, Alas! unbelieving stock! How long shall I be with you? how long shall I bear you? Bring him to me. Then brought they him. And when he saw him, soon the ghost troubled him, and, cast down on the earth, he rolled foaming. And then asked he his father, How long time is it since this befell him? Then saith he, From childhood. He often sent him into fire and into water, that he should destroy him; and if thou canst do anything, help us, pitying us! Then saith the Saviour, If thou canst believe, all things are possible to believers! Then soon the child's father, crying and weeping, saith, Lord, I believe; help mine unbelief! And when the Saviour saw the crowd running together, he bade the unclean ghost, thus saying, Alas, deaf and dumb ghost, I bid thee go out of him, and go thou no more into him. He then, crying and much slitting him, went out of him, and he was as if he were dead; so that many said, Truly he is dead! Then took the Saviour his hand and uplifted him, and he arose then. And when he *went into the house his learning-knights asked*

him secretly, Why could not we drive him out? Then said he, This kind cannot go out of any man but through prayer and by fasting.

When they went forth thence they turned from Galilea; he would not that any man should know it. Truly he taught his learning-knights and said, Truly man's son is betrayed into sinful hands, that they should slay him, and that slain the third day he shall arise. Then they knew not that word, and they dreaded asking him. Then came they to Capharnaum. And when they were at home he asked them, What searched ye by the way? And they were silent; truly they searched in the way which of them should be the chiefest. When he sat down he called to him the twelve and said to them, If any of you will be first, be thou the humblest and servant of you all. Then took he a boy and sat him in their middle; when he had embraced him he said to them, Whosoever receiveth one of these instructed boys in my name he receiveth me, and he that receiveth me *he receiveth* not me, but him that sent me. Then *answered Johannes* and saith, Teacher, we saw *someone in thy name* driving out devil-sickness

who followeth not us, and we forbade him. Then saith he, Forbid him not; there is no man that in my name worketh a mighty deed and can quickly speak evil about me. He that is not against you, he is for you. Truly he that giveth to drink to you a cup of cold water in my name, for that ye are Crist's, I say truly to you he loseth not his meed. And whosoever shall trouble one of these little ones believing in me, better were it for him that a millstone were tied to his neck, and that he were cast into the sea. And if thine hand betrayeth thee, cut it off; better is it for thee that thou go unwhole into life than that thou have two hands and go into hell, and into unquenchable fire, where their worm dieth not and the fire is not quenched. And if thy foot betrayeth thee, cut it off; better is it for thee that thou go halt into eternal life than that thou have two feet and be cast into hell, of unquenchable fire; where their worm dieth not, nor is the fire quenched. If thine eye betrayeth thee, cast it out; better is it for thee with one eye to go into God's realm than, having two eyes, to be cast into hell fire, where their worm dieth not

ANGLO-SAXON VERSION OF

the fire quenched. Truly every man is  
with fire, and every offering is salted with  
Salt is good; if the salt is unsalted in what  
ye it? Have salt in you, and have peace  
with you.

CHAPTER X.

AND thence he came into the Judaic borders  
beyond Jordan; there came afterwards a  
crowd to him, and, as he was wont, he taught  
them again. Then drew near to him the Phari-  
sei and asked him, Whether it were allowed for  
any man to put away his wife? thus proving him.  
Then answered he them, What did Moyses bid  
you? They said, Moyses allowed that a man  
should write a divorce-book and put her away.  
Then saith the Saviour, For your heart hardness  
he wrote you this command. From the beginning  
of creation God made them man and woman

and saith, Therefore a man forsaketh his father and mother and joineth his wife, and two shall be one flesh. Truly they are not two but one flesh. What God brought together let no man sunder. And soon in the house his learning-knights asked him about that same thing. Then saith he, Whatsoever man forsaketh his wife and marrieth other committeth adultery towards her. And if a woman forsaketh her husband and marrieth other she committeth adultery. And they brought to him their little ones that he might touch them ; and his learning-knights chid them that brought them. When the Saviour saw them he indignantly forbade it, and said to them, Let the little ones come to me, and forbid them not, truly of such is heaven's realm. Truly I say to you, Whosoever receiveth not God's realm as a little one he goeth not into it. Then he embraced them, and, setting his hands on them, blessed them.

And when he went into the way some one ran to him, and bowing the knee before him saith, and prayed him, Lo ! good teacher, what do I that I may own eternal life ? Then saith the Saviour,

Why callest thou me good? There is no man good, but God alone. Knowest thou the commands, Do not thou commit adultery, do not thou slay, do not thou steal, do not thou say false witness, make thou not fraud, honour thy father and thy mother? Then answered he, Good teacher, all these I kept from my youth. The Saviour beholding him then loved him; and said to him, One thing is wanting to thee, sell all that thou ownest, and give it to the poor, then hast thou gold-hoard in heaven; and come and follow me. . . . And for that word he was sorrowful and went away mourning, for that he had many possessions. Then saith the Saviour to his learning-knights, beholding them, With what labour do they that have money go into God's realm! Then his learning-knights were astonished at his words. Again the Saviour answering them saith, Alas, children, with what labour do they who trust in their money go into God's realm! Easier is it for a camel to go through a needle's eye than that a rich and wealthy man should go into God's realm. They so much the more *wondered betwixt* them, and said, And who may be

saved? Then the Saviour beheld them and saith, With men it is impossible, but not with God; all things with God are possible. Then began Petrus to say, Truly we forsook all things and followed thee. Then answered him the Saviour, There is no man that forsaketh his house, or brothers or sisters, or father, or mother, or bairns, or acres for me and for the good news, that shall not receive a hundred-fold now in this time, houses and brothers, and sisters and father and mother and bairns and acres, with followings-up, and in the world to come eternal life. Many foremost shall be hindmost and hindmost foremost.

Truly they went in the way to Hierusalem; and the Saviour went before them, and they dreaded, and they followed him. And again he took the twelve, and began to tell them the things which were before him, that we now go up to Hierusalem, and man's son shall be betrayed to the elder priests, and bookmen, and elders, and they shall condemn him to death and they shall give him up to the Gentiles, and they shall defame him, and they shall spit upon him and beat him, and shall slay him, and he shall arise



on the third day. To him then drew near Jacobus and Johannes, Zebedeus's sons, and said, Teacher, we will that thou do for us whatsoever we ask thee! Then saith he, What will ye that I do for you two? Then said they, Give to us two that we sit, in thy glory, one on thy right side and the other on thy left. Then saith the Saviour, Ye two know not what ye ask; can ye drink the cup that I drink, and be washed with the washing with which I am washed? Then said they, We can. Then saith the Saviour, Ye two shall drink the cup that I drink, ye shall be washed with the washing with which I am washed; truly it is not mine to give to you two that ye sit on my right side or on the left, but to them for whom it is made ready. Then the ten were angry with Jacobus and Johannes. Then the Saviour called them and saith, Ye know that they among the Gentiles who have eldership that their elders have authority over them. Truly among you it is not so, but whoever will with you be chiefest shall be your servant, and he that *will amongst you be foremost* he shall be the *bond-servant of all*, Truly man's son came not

that man should serve him, but that he should serve and give his soul for many's ransom.

Then came they to Gericho; and as he went forth from Gericho, and his learning-knights and a great crowd, Timeus's son, Bartimeus, sat blind beside the way, poor. When he heard that it was the Nazarene Saviour, he began then to cry out and to say, Saviour, David's son, pity me! When many bade him that he should be silent he cried so much the more, Pity me, David's son! Then stood the Saviour and bade call him; then said they to the blind man, Be of better heart and arise, the Saviour calleth thee! He then cast away his robe, and rushed forth, and came to him. Then saith the Saviour, What wilt thou that I do for thee? Then saith he, Teacher, that I may see! Then saith the Saviour to him, Go, thy faith hath made thee whole! And he soon saw, and followed him in the way.

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## CHAPTER XI.

WHEN he drew near to Hierusalem and Bethania, to Olivet's down, he sent his two learning-knights, and saith to them, Go to the town which is over against you and ye shall there soon find an ass's foal tied, on which no man hath yet sat ; untie him and bring him to me. And if any say anything to you, say that the Lord hath need of him, and he will soon let him come hither. And when they went forth they found the foal outside, at a by-way, tied before a door ; then untied they him. And some that stood there said to them, What do ye untying the foal ? Then said they as the Saviour bade them, and they let them go then.

Then led they the foal to the Saviour, and they laid on their robes and he sat upon him. Many stretched out their robes in the way, some hewed the boughs of the trees and strewed them in the way. And they that went before and they that followed after cried thus, Osanna, blessed be he

that came in the Lord's name; blessed be the realm that came, our father David's; Osanna in the highest places! And he went then into Hierusalem's temple, and he looked about on all things; when even time was, he went forth to Bethania with his twelve learning-knights.

And another day when he went forth from Bethania he hungred. When he saw afar a fig-tree having leaves, he came and sought whether he should find aught thereon; when he came to it he found there nothing but leaves only; truly it was the fig-tree's time. Then saith he, Henceforth for ever let not any man eat fruit of thee! And his learning-knights heard it. Then came they again to Hierusalem. And when he went into the temple he began to drive out of the temple those selling and buying, and he broke down the money-changers' tables and the high-settles of them that sold doves. And he suffered not that any man should bear a vessel through the temple. And he then, teaching, thus saith to them, Is it not written, That my house by all nations shall be named prayer-house? Truly ye have made it a cave for robbers! When the elder

priests and the book-men heard this, they thought how they might destroy him; yet they dreaded him, for all the crowd wondered at his teaching. And when it was even he went out of the city. In the morning, when they went forth, they saw the fig-tree shrunk up from the roots. Then saith Petrus, Teacher, look! how shrunk up is the fig-tree that thou cursedst! Then saith the Saviour answering him, Have God's trust! I say to you in truth whosoever saith to this mount, Be thou removed and cast into the sea, and in his heart doubteth not, but believeth, whatsoever he saith, be it done, it shall be done. Therefore I say to you, whatsoever ye desiring pray for, believe that ye will receive and it will come to you. And when ye stand to pray, forgive if ye have anything against any one, that your heavenly father who is in heaven may forgive you your sins. If ye forgive not neither will your father forgive your sins.

Then came they again to Hierusalem, and when he went into the temple the high-priests and book-men and elders drew near to him and *thus* spake, By what power doest thou these

things? and who gave thee this power that thou do these things? Then saith the Saviour, And I ask you one question, answer me and I then tell you by what power I do these things. Whether was Johannes' washing of heaven or of men? answer me. Then thought they and said betwixt them, If we say, Of heaven, he saith, why did ye not believe him? if we say, Of men, we dread the folk; they all held Johannes that he was truly a foreteller. Then answered they the Saviour and said, We know not. Then saith the Saviour, Neither do I tell you by what power I do these things.

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## CHAPTER XII.

**T**HEN began he to tell them a by-tale. Some man planted him a vine-garden and enclosed it, and delved a pit, and builded a steeple, and settled it to earth-tillers, and went abroad. Then

sent he to the tillers his bond-servant, at the time, that he might receive the vine-garden's fruit. Then beat they him and sent him away empty-handed. And again he sent to them another bond-servant, and they wounded him in the head, and vexed him with reproaches. And again he sent to them someone, and him they slew, and many others, some they beat, some they slew. Then had he yet one beloved son, and at last he sent him to them, and saith, Truly they will respect my son ! Then said the tillers between them, Here is the heir ; let us slay him, then the heritage will be ours.

They then slew him, and cast him outside the vine-garden. What doeth the vine-garden's lord ? He cometh and destroyeth the tillers and giveth others the vine-garden. Read ye not this writing, The stone that the workmen cast away, this is made head of the corner. This is made by the Lord, and it is wonderful in our eyes ? Then sought they that they might take him, and they dreaded the crowd ; they knew then that he said *this by-tale against them ; they went away then and left him.*

Then sent they to him some of the Pharisei and Herodiani that they might take him in his word. Then came they and thus spake with guile, Teacher, we know that thou art true, and thou reckest not for any man, nor regardest thou men's face, but thou teachest God's way in truthfulness, Is it allowed to give tribute to Caser? . . . or shall we not give? Then saith he, and knew their guile, Why tempt ye me? Bring me that penny that I see it. Then brought they it to him. Then said he to them, Whose is this likeness and this writing? They said Caser's, Then saith the Saviour to them, Give to Caser the things that are Caser's, and to God the things that are God's. Then wondered they at that.

Then came to him the Saducei, that say that there is no arising, and asked him and thus said, Teacher, Moyses wrote us, if any one's brother be dead, and leaveth his wife, and has no bairns, that his brother should take his wife, and awake seed to his brother. Truly now there were seven brethren, and the first took a wife and is dead, no seed left. And then the other took her *and is dead*, nor left he seed. Likewise the third.



And all seven had her and left no seed. Last of all died the woman. In the arising, of which of these seven shall she be the wife? They all had her. Then answered them the Saviour, Whether or not do ye err, for that ye know not the holy writings, nor God's might? Truly when they shall arise from death they shall neither marry nor be given in marriage, but they are like God's angels in the heavens. About the dead, that they arise, read ye not in Moyses' book how God saith to him, on the gorse-bush, I am Abraham's God and Isaac's God and Jacob's God? He is not God of the dead but he is of the living. Truly ye greatly err!

Then drew near to him one of the book-men that heard them questioning and saw that he answered them well, and asked him what was the chief of all the commands. Then answered he him, That is the chief command of all, Israel, hear! Our Lord God he is one God; and love thy Lord God with all thy heart, and with all thy soul, with all thy mind, and with all thy *might*. That is the first command. Truly the *other is like to this*, Love thy neighbour as thy-

self. There is no other command more. Then saith the book-man, Teacher, well hast thou in truth said, that God is one, and there is no other but he, and that he be loved with all the heart, and with all the understanding, and with all the soul, and with all the strength and to love his neighbour as himself, that is more than all sacrifices and offerings. When the Saviour saw that he answered him wisely, he said to him, Thou art not far from God's realm ! And no man durst question him.

Then saith the Saviour, teaching in the temple, How say the book-men that Crist is David's son ? David himself saith, by the Holy Ghost, The Lord saith to my lord, Sit on my right side, till I set thy foes for a foot-stool for thy feet. David himself named him lord, and whence is he his son ? And a great crowd heard him lovingly. Then said he to them in his teaching, Beware of the book-men, that will go in fine clothes and be greeted in the streets, and sit in the first teachers'-settles in the assemblies, and first settles at beer-parties, that swallow widows' houses, with their *long prayer* ; they receive longest doom.

Then sat the Saviour over against the toll-bench, and saw how the folk threw their money on the toll-bench, and many wealthy threw much. Then came a poor widow and cast two farthings. Then called he his learning-knights, and said to them, Truly I say to you, that this poor widow gave most of all that gave on the toll-bench. All sent of that of which they had enough ; truly she gave of her poverty all she had, all her living.

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### CHAPTER XIII.

WHEN he went out of the temple, then saith one of his learning-knights to him, Teacher, look, what stones are here, and what buildings of this temple ! Then saith the Saviour, See ye not all these great buildings ? There shall not be left here stone upon stone that *shall not be cast down !*

*When they sat on Olivet's down over against*

the temple, Petrus and Jacobus and Johannes and Andreas asked him apart, Tell us when these things shall be done, and what shall be the token when all these things shall begin to be ended? Then began the Saviour, answering, to say to them, Beware that no man deceive you ; truly many shall come in my name and shall say, I am Crist ; and shall deceive many. And when ye shall hear of fightings and rumours of fightings dread ye not ; it behoveth that it happen, but the end is not yet. Truly nation shall arise against nation, and realm against realm, and there shall be earth-stirrings beyond places, and hunger ; these are sorrows' beginning. Beware for yourselves, they shall bring you into councils, and beat you in assemblies, and ye shall stand before dooms-men and kings for my name, in witness to them. And in all nations it first behoveth that the good-news be preached. And when they, bringing you, shall lead you out, do not fore-search what ye shall speak, but speak what shall be given you at that hour ; not ye are speaking but the Holy Ghost.

*Truly the brother shall give up the brother to*

death, and the father his son, and the bairns shall arise against their kinsmen, and afflict them with death. And ye shall be hated by all for my name; truly he shall be safe who stays through to the end! When ye shall see the detestable destruction . . . stand where it ought not; therefore let him understand that readeth; then let them that are in Judea flee to the mountains; and he that is upon the roof let him not go down into his house, neither let him go in that he may take aught in his house; and he that shall be in the acre, let him not turn again that he may take his robe. Woe to those bringing forth in those days. . . . Pray that this be not wrought in the winter. Truly in those days shall be such trouble as was not from the beginning of the creation that God created until now, nor ever shall be. And if the Lord shortened not those days no flesh would be safe, but for the chosen that he chose, he shortened those days. And if any say to you, Truly here is Crist! Truly there he is! believe ye not. Truly false Crists and *false foretellers* shall arise and work fore-tokens *to deceive, if it might be, even the chosen. Be*

ye ware, now! of all things that I have foretold you! But in those days, after that trouble, the sun shall be darkened and the moon shall not give her brightness, and heaven's stars shall be falling, and the powers that are in the heavens shall be stirred. Then shall they see man's son coming in the clouds, with great might and glory. Then shall he send his angels and they shall gather his chosen from the four winds, from earth's height to heaven's height. Learn a by-tale about the fig-tree! When his twig is tender and his leaf springing, ye know that summer is at hand, and know ye when ye shall see these things, that he is behind the door. Truly I say to you, that this stock shall not pass away before all these things be done. Heaven and earth shall pass away, truly my word shall not pass away. About that day and that hour no man knows, neither the angels in heaven, nor man's son, but the father only. Be ware, and watch, and pray ye: ye know not when the time is! As a man that went forth abroad left his house and gave to his servants power of every work and bade the door-warden that he watch. Earnestly watch.

ye know not when the lord of the house shall come, whether at even, or at midnight, or at cock-crow, or in the morning; lest he find you sleeping when he suddenly cometh! Truly what I say to you, to all I say it, Watch!

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#### CHAPTER XIV.

TRULY then after two days was easter . . . and then sought the high-priests and the book-men how they should take him with guile and slay him. Then said they, Not on a feast-day, lest a noise be made by the folk!

And when the Saviour was in Bethania, in the house of Simon a rough-skinned man, and sat there, then came a woman and had her salve-box of dear-worth nard, and, the salve-box broken, *held it over his head*. Some bore it indignantly *and said betwixt themselves*, For why was this

forth-spilling of salve made? This salve might have been sold for three-hundred pennies and been given to the poor! And they were full of ire against her. Then saith the Saviour, Let her be! Why are ye angry with her? She hath wrought a good work on me. Truly always ye shall have the poor with you, and when ye will ye may do well to them, me ye have not always. She gave what she had. She came to smear my body for burying. Truly I say to you, Wheresoever this good-news shall be preached in all the middle-earth, it shall be preached that she did this, for reminding of it! Then Judas Scarioth, that is the opposer, one of the twelve, went to the high-priests, that he might betray him to them. When they heard this they rejoiced, and promised to give him money. And he searched how he might secretly betray him.

And the first day of azimi, when they offered the easter, his learning-knights said to him, Whither wilt thou that we go and make ready for thee, that thou eat the easter? Then sent he two of his learning-knights and said to them, *Go into the city, and some man bearing a water-*



flask shall run against you ; follow him. And whithersoever he goeth in, say to the lord of the house, Our teacher saith, Where is my guest-house and my parlour where I may eat the easter with my learning-knights? And he will show you a great hall fitted, and make ready for us there.

Then went his learning-knights and came into the city and found it all as he said, and made ready the easter.

Truly when even came, the twelve with him sitting and eating, said the Saviour, Truly I say to you that one of you that eateth with me shall betray me ! Then began they to be dreary and to say betwixt them, Sayest thou I am it? . . . Then said he to them, One of you twelve shall betray me, he that dippeth his hand with me in the dish. And truly man's son goeth, as it is written about him ; woe to that man by whom man's son shall be betrayed. Better were it for him that that man had not been born ! And as they were eating, the Saviour took a loaf and, *blessing it, brake and gave to them, and thus saith, Take ye ; this is my body ; and he took the*

cup and gave God thanks, and gave to them and all drank of it. Then said he to them, This is my blood of the new covenant, that shall be poured out for many. Truly I say to you that I henceforth will not drink of this vine-garden's fruit till that day when I will drink it new in God's realm. And, praise said, they went forth to the mount of Olive-berries. Then saith the Saviour, All ye shall be offended this night; for it is written, I will slay the shepherd, and the sheep shall be driven away. But after that I arise I will come before you into Galilea. Then said Petrus to him, Though all deceive thee, I will not deceive thee! Then saith the Saviour, Truly I say to thee that this night, ere the cock crow twice, thou shalt thrice deny me. And he then spake the more, And though it behove me to die with thee I will not deny thee! And so they all said.

Then came they to a place of which the name was Gezemani. And he saith to his learning-knights, Sit here while I pray. And he took then with him Petrus and Jacobus and Johannes, then began he to fear and to be sorrowful, and

said to them, Unjoyful is my soul unto death : abide here and watch. When he had stepped forth a little, he stretched himself upon the earth, and he prayed, if it might be, that he in that hour might pass it from him. And then saith he, Abba, that is in our language, Father, all things are possible to thee, take away this cup from me, but not as I will but as thou ! Then came he and found them sleeping ; and saith to Petrus, Simon, sleepest thou ? Couldst thou not watch one hour ? Watch and pray that ye go not into temptation, truly the spirit is ready, but the flesh is weak. And again he prayed the same words. And, when he returned again, he found them sleeping ; their eyes were made heavy. And they knew not what they should answer him. Then came he the third time, and said to them, Sleep now and rest ; it is enough. The hour is come ; now ! man's son is betrayed into sinful men's hands. Arise, let us go ! now ! he that betrayeth me is at hand.

While he was yet speaking came Judas Scarioth, *that is the opposer*, one of the twelve, and with *him a great crowd*, with swords and with sticks,

from the high-priests, book-men, and elders. Truly the traitor gave them a token, and thus saith, Whosoever I kiss, he it is ; take and lead him warily. And as soon as he came he drew near to him and saith, Teacher ; and kissed him. And they cast their hands on him and took him. Truly one of them that stood by drew out his sword and smote the priest's bond-servant, and cut off his ear. Then saith the Saviour answering them, Like as to a thief ye went forth with swords and clubs to take me ! When I was daily with you, teaching in the temple, ye took me not ; but that the writings may be fulfilled. Then all his learning-knights forsook him and fled. Some young man followed him with a sheet folded about him naked ; and they took him. Then, the sheet cast away, he fled from them naked.

And they led then the Saviour to the high-priest. And all the priests and book-men and elders came together. Petrus followed him afar to the high-priests' hall. And he sat with the servants and warmed him at the fire. Then sought the high-priests and all the council a tale

against the Saviour that they might give him to death, and they found not. Many said false witness against him, but the witness was not fit. Then arose some and said false witness against him, and thus spake, Of a truth we heard him say, I will destroy this hand-wrought temple and after three days I will build another not hand-wrought. And their witness was not fit. Then arose some high-priest in their midst and asked the Saviour, Answerest thou nothing against what these cast upon thee? He was silent and answered nothing. Again the high-priest asked him, Art thou Crist, the blessed God's son? Then said the Saviour, I am; and ye shall see man's son sit on the right side of his might, and coming with heaven's clouds!

Then saith the high-priest, slitting his robe, Why do we yet wish for witnesses? Ye heard his blasphemy. What think ye? Then they all condemned him, and said that he was deserving of death. And some began to spit on him, and to cover over his face, and beat him with fists, *and said to him, Prophesy.* And the servants *beat him with their hands.*

And when Petrus was in the hall, then came to him a female-servant of the high-priest. And when she saw Petrus warming, then said she, Thou wast with the Nazarene Saviour! Then denied he and saith, I know not, nor know I what thou sayest! And he went then out of the hall, and the cock crew. Again, when another female-servant knew him, she began to say to them that stood about there, Truly this is of them! And he again denied. And, after a little, they that stood by said to Petrus, Truly thou art of them; thou art Galilean. . . . Then began he to deny and to swear, Of a truth I know not this man of whom ye speak! And then soon after the cock crew. Then Petrus minded the Saviour's word that he said to him, Ere the cock crow twice thou wilt thrice deny me. Then began he to weep.

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## CHAPTER XV.

THEN soon in the morning the high-priests made their council with the elders and book-men and all the people, and led the Saviour, bound, and gave him up to Pilatus. Then Pilatus asked him, Art thou the Jews' king? Then answered he him, Thou sayest it. Then the high-priests accused him of many things. Again Pilatus asked him, Answerest thou nothing? Look, how many things they accuse thee of. Then the Saviour answered him no more, so that Pilatus wondered. On the feast-day it was his custom that he should forgive to them one bound, whomsoever they asked. Then asked they Barrabas, who was bound with those fettered, who, through a plot, had done manslaughter. And when he went forth, then began the crowd to ask him to do as he always did. Then saith Pilatus, Will ye that I forgive to you *the Jews' king*? He knew that through envy *the high-priests* had given him up. Then the

bishops stirred up the crowd that he should forgive to them Barrabas. Again Pilatus answered them, What shall I do to the Jews' king? They again cried out and said, Hoist him! Then said Pilatus, What evil did he? They so much the more cried, Hoist him! Pilatus would then please the folk, and forgave to them Barrabas, and gave up to them the Saviour, scourged, that he should be hanged:

Then the soldiers led him into the hall of the doom-place, and they called together all the men, and clothed him with purple, and set on him a thorny helmet, woven. And began thus to greet him, Be hale thou Jews' king! And they beat him on the head with a reed, and spat on him, and bowed their knees and worshipped him; and, when they had derided him, they unclothed him from the purple, and clothed him with his clothes, and led him that they might hang him. And they pressed some wayfarer, Simon Cyreneus, coming out of the field, the father of Alexander and Rufus, that he should bear his rood. And they led him to the place Golgotha, *that is, said in our language, Headpan's place; and they gave*  
6—2



him bittered wine, and he took it not. And when they had hanged him, they dealt his clothes, and cast lots what each should take. Then was the third hour, and they hanged him. And the overwriting of his guilt was written, The Jews' King. And they hanged with him two robbers, one on his right side and the other on his left. Then was that writing fulfilled that saith, and he was told with the unrighteous. And when they stepped forth they railed at him and shook their heads and thus said, Oh ! he destroyeth the temple and in three days buildeth it again ! Save thyself, coming down from the rood ! Also the high-priests with the book-men deriding him betwixt them said, Others he saved, himself he cannot save ! Crist, Israel's King, come down now from the rood, that we may see and believe ! And they that hung with him were bound with him. And the sixth hour come, darkness was made over all the earth till the ninth hour. And at the ninth hour the Saviour called out with a *great* voice, Heloi, Heloi, lema sabbatani ? that is *in our language*, My God, my God, why hast thou forsaken me ? And some that stood about there

and heard this, they said, Now! he calleth Helias! Then ran one of them and filled a sponge with acid and set it on a reed and gave him to drink, and said, Let be, that we may see whether Helias will come to set him down.

The Saviour then sent out his voice, and died. And the temple's wall-cloth was slit in two from the upmost part to the nethermost. When the hundred-man, who there stood over against saw that the Saviour, so calling out, died, he saith, Truly this man was God's son!

And the women were afar beholding, and amongst them was the Magdalenish Maria, and Maria mother of Jacobus the younger, and Josep's mother, and Salome. And when he was in Galilea they followed him and served him, and many others that went with him to Jerusalem. And when even was come, that was the parascue that is before saturday, then came Josep, the noble reeve, of Arimathia, who himself bided for God's realm; and he daringly went in to Pilatus and asked for the Saviour's body. Then wondered Pilatus if he had then yet died. Then called he the hundred-man and asked him

whether he were dead. When he knew that, then he gave the body to Josep.

Then bought Josep a sheet . . . and folded him therein and laid him in a burying-place which was of hewn stone, and rolled a stone to the burying-place door. Then came Maria Magdalene and Josep's Maria and beheld where he was laid.

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## CHAPTER XVI.

AND when saturn's day was gone the Magdalinish Maria, and Jacobus's Maria and Salome bought spice mixture, that they might come and smear him. And very early on rest-day they came to the burying-place, the sun having sprung up. And they said between them, *Who will roll us the stone from the burying-place's door?* When they saw it they saw the *stone rolled away*: truly it was very great. And

when they went into the burying-place they saw a young man, sitting on the right side, covered over with a white garment, and then they feared. Then saith he to them, Fear ye not, ye seek the Nazarene Saviour, hanged: he arose, he is not here: here is the place where they laid him. But go forth and say to his learning-knights, and to Petrus, that he goeth before you into Galilea; there ye shall see him, as he said to you. And they went out and fled from the burying-place, and were afraid at the sight that they saw, and they said naught to no man, truly they dreaded.

When he arose in the early morning on rest-day, first he showed himself to the Magdalenish Maria, out of whom he drove out seven devil-sicknesses, and she then went out and told it to them that were with him, mourning and weeping. When they heard that he lived, and that she had seen him, then they believed her not.

After that he was shown to two of them in another form as they went into the field, and they went and told it to the others, and they believed them not. Then next he showed himself to the eleven where they sat together, and

blamed their unbelief and their heart-hardness for that they believed not them that had seen him risen from death.

And he said to them, Go into all the middle-earth and preach the good-news to every creature. He that believeth and is washed, he shall be safe; truly he that believeth not, he shall be condemned. These tokens shall follow them that believe; in my name they shall drive out devil-sicknesses; they shall speak with new tongues; they shall do away with serpents; and it shall not hurt them if they drink what is death-bearing; on the sick they shall set their hands and they shall be hale.

And truly the Lord the Saviour, after that he spake to them, he was taken up into the heavens, and he sitteth on God's right side. Truly then they, having gone forth, preached everywhere, the Lord working with them and confirming the word with after-following tokens.

## NOTES.

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### CHAPTER I.

*Godspell* (gospel), from *god*, good, and *spell*, which means, (1st) a story or narration ; but (2nd) news or tidings. King Alfred uses *spell* in his *Beda*, and also in his *Orosius* in the former sense—*e.g.*, *sum alig spell*, some holy story ; *fela spella him sædon*, told him many stories ; but in the tenth-century poem, the *Battle of Maldon*, it is used in the latter sense—*e.g.*, *micle ladhre spell*, much worse news. The word *godspell* had the advantage of combining both senses to the Anglo-Saxon ear. It is, however, literally formed from the Greek *evangelion*, good-news.

*Witega* (prophet), from *wite*, woe, a foreteller of judgment, thence, more generally, a foreteller. In contrast with this we have the word sooth-sayer, a soother or foreteller of soft things. May we not here see the working of conscience ?

*Fullian* (the rendering of baptizare), (1st) to full or press, (2nd) to wash or whiten, both of these being the act of a fuller. In some passages in the Anglo-Saxon gospels baptism and baptize are rendered *athwegne*, washing, and

*thwean*, to wash, while in some manuscripts is found *depan* or *dyppan*, to dip. The Anglo-Saxon, in thus translating the word by terms signifying to wash or to dip, agrees with nearly all the ancient versions.

*Dædbote* (repentance, the rendering of *emendatio vitæ*), amends-deeds, deeds of atonement. Wycliffe translates "penance." Tyndale introduced "repentance," and was followed by all later Protestant translators, save that in the Geneva we find "amendment of life." *Bot* means remedy or expiation; hence our "boot-less."

*Andetan* (to confess), from *and*, against, and *natan*, to name, to name against oneself.

*Gast* (spirit), *spiritus* is thus uniformly rendered. I have, however, placed spirit rather than ghost in c. viii. v. 12.

*Gesamnunge* (synagogue), assembly, from *gesamnian*, to assemble.

*Bocere* (scribe), book-man, from *boc*, (1st) a beech-tree, (2nd) a book. A piece of wood was the earliest Anglo-Saxon book; so *writan*, to write, means primarily to cut, scratch.

## CHAPTER II.

*Leorning-cniht* (disciple), learning-knight or learning-boy. *Cniht* is derived from *cunnan*, to ken, to know, and means one who knows how to act. A knight is a youthful attendant on a military chief. Others derive it from *cnytan*, to knit or tie, one who is attached to another's service, an

*attaché*. It is used by Shakspeare in the sense of pupil, follower.

*Farisei* (Pharisees). I have given throughout the proper names just as they stand. In the earlier part of Matthew the word is translated *Sondor-holga*, separate-saints.

### CHAPTER III.

*Bigspell* (parable), from *big*, by, and *spell*, a story ; formed by imitation from the Greek, *parabole*.

*Ece* (eternal), from *ecan*, to eke, to increase.

### CHAPTER VI.

*Smith* (carpenter), from *smitan*, to smite—*i.e.*, with the hammer ; a worker in iron was called *iren-smith*.

*Lafe* (widow), one left, a relict. This word takes here the place of wife, apparently through an historical mistake.

### CHAPTER VII.

*Licetere* (hypocrite), from *lic*, which means form. In the absence of a native-born word I have rendered formalist.

*Stuntan lage* (traditions), stupid laws, from *stunian*, to stun, stupidity resembling the conduct of one stunned.

*Hundes, hwelpes* (dogs), hounds, whelps. Wycliffe, whose



noble translation often follows the Anglo-Saxon, here gives "houndes" and "whelpis," a distinction not to be found in the Latin or Greek. The animals, both as named by the Saviour and by the woman, are whelps, little dogs, or pet-dogs.

## CHAPTER XI.

*Sothlice hit was dhas fic-treowes tima.* "Truly it was the fig-tree's time." This remarkable variation is probably an attempt to explain an often-felt difficulty. There is, however, no Greek MS. authority for such a change. The most probable solution is that by the "time of figs" is meant *the gathering time*. It was reasonable to expect, therefore, that the tree, although close to a frequented path, would have some fruit on it.

*Habbath Godes truwan*, "Have God's trust." Again, we find Wycliffe in harmony with the Anglo-Saxon, and not with the Vulgate. Wycliffe renders, "Have ye the faith of God!" Both are in literal agreement with the Greek original.

## CHAPTER XII.

*Stypel* or *stepel* (steeple, tower), from *stepan*, to raise.  
*Gorst-beam* (bush), beam or stock, something straight;  
 hence sun-beam.

*Andgyte* (understanding), from *and*, under, and *gytan* or

*getan*, to get, that which gets under and so finds out what is beneath the surface of things.

*Onsægdny* (sacrifice), something thrown down.

*Gebeorscipe* (beer-party). *Beor*, from *beoran*, to bear, to support, a drink which gives support.

*Onginnath beon ge-endod* (begin to be ended). Wycliffe here again follows the Anglo-Saxon in its deviation from the Latin; or, perhaps, we should say, follows lost intermediate versions.

#### CHAPTER XIV.

*Eastron* (the passover). This word originally indicated the Saxon Spring festival of the goddess Easter or Eastre, the Astarte of the Phœnicians.

*Hwar is min gyst-hus and min gereord*. Two nouns are here found. The second of them, *gereord*, meaning speech or conversation, is put for *gereord-hus*, conversation room. In the absence of a native word I have rendered "parlour," the French-derived equivalent.

#### CHAPTER XV.

*Bisceop*. This word, which was transferred into various northern languages, by Christian missionaries, here stands for pontifex, although the same Latin word in the verse immediately preceding is rendered *heah sacerd*, high-priest. Wycliffe has the same curious variation. Instances might

be largely multiplied, so that we may conclude that Wycliffe's great service to his countrymen consisted rather in the completion and revision of former old English versions than in giving them a new translation ; also that, before his time, the people were not so dependent on the Latin for their knowledge of the Gospel as has sometimes been supposed.

To Tyndale belongs the honour of being the first translator from the Greek original ; and the somewhat over-praised version, produced by order of King James, from which we are soon to part company, owes to Tyndale much of its beauty and power.









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